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ARTICLES OF FAITH

of the

FIRST MENNONITE CHURCH

of

BERNE, INDIANA



Printed by the authority

of the

**GENERAL CONFERENCE OF THE
MENNONITE CHURCH**

of

NORTH AMERICA

NOTE AS TO THE ORIGIN AND HISTORY OF THE ARTICLES OF FAITH

Numerous requests were made that the General Conference publish revised Articles of Faith of the General Conference of the Mennonite Church of North America.

The following Committee on Confession of Faith was elected for this purpose by the General Conference: Rev. P. R. Aeschliman, Rev. W. S. Gottschall, Dr. J. H. Langenwalter, Dr. Rodolphe Petter and Rev. P. H. Richert. This committee proposed these Articles of Faith to the General Conferences of 1926 and 1929.

The General Conference of 1929 referred them to the congregations "for examination and eventual approval or rejection." Consequently the First Mennonite Church of Berne, Indiana, examined these Articles of Faith through a series of sermons preached by its pastor. This resulted in their unanimous approval by the church at its regular annual business meeting on Jan. 1, 1932.

These Articles of Faith are printed in their present form as approved of by the First Mennonite Church of Berne, Indiana, and by authority of the General Conference of the Mennonite Church of North America. May they be instrumental to establish our church in "**The Faith which was once delivered unto the saints.**"

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I. God.

We believe in a triune God, Father, Son, and Holy Spirit, who is the only God, infinite, incomprehensible, self-existent from eternity, unchangeable, omnipresent, all-sufficient and wholly perfect. In His essence He is Spirit, Life, Love, and Light. In His attributes He is holy, righteous, omnipotent, omniscient, all-wise, merciful, gracious, long-suffering, of absolute goodness and truth. He is the creator, ruler, and preserver of all things, and is worthy to be revered, loved, and glorified by all His creatures.

Deut. 6:4, Matt. 3:16-17, I Kings 8:27, Gen. 1:1; 17:1, Isa. 40:22-26, 11:5, Rom. 1:19, 20, John 4:24, I John 3:20, 4:8, Ex. 34:6-7, Ps. 139:7-12, James 1:17, Eph. 4:24, James 5:11, Rev. 7:11-12.

The Father is the first person in the God-head, and is revealed to us in the Scriptures as the author of life and the source of all things through the Word. He is the father of Jesus Christ, His only begotten, eternal, uncreated Son.

Rom. 15:6, John 5:26; 1:14, Ps. 2:7, I Cor. 8:6, John 1:11, 12; 1:3, I John 5:20, Micha 5:2.

The Son is the second person in the God-head, being the Father's eternal Wisdom and Word through whom all things are, and who was made flesh,* being the very image of His person and the brightness of His glory.

John 1:1-4, Hebr. 1:3.

*This incarnation is of profound significance: It made possible not only the supreme revelation of God's infinite love, but also His death for the redemption from sin. The

The Son is the fullest expression of God's thought to the world in His threefold office of prophet, priest, and king.

I Tim. 6:15, Hebr. 7:17.

The Holy Spirit is the third person in the Godhead, proceeding from both the Father and the Son. His office is to convict the sinner, regenerate him, and dwell within the believer, sanctifying him, filling him with peace, joy, and power for service, and victory over sin, leading him in all truth as the true vicar of Christ during His absence in person, sealing the believer unto the day of the consummation of the redemption at Christ's return. He is also an intercessor for the believer.

John 15:26, John 16:8-13, John 3:3-5, John 14:16, Rom. 14:17, Ephes. 1:13-14, Rom. 8:26.

As a summary of our belief in the triune God we accept the "Apostolic Creed" in full, in which the whole Christian church is united.

II. God's Word.

We believe that the Old and New Testament, called the Bible, or Sacred Scriptures, is God's word, and although written by men, was inbreathed by the Holy Spirit, and is therefore the infallible record of God's dealing with His creation, partic-

denial of this "coming in the flesh" (not "of the flesh", which denotes ordinary birth) is an outstanding mark of the anti-christian spirit.

I Tim. 3:16, Hebr. 10:5-10, I John 4:3.

ularly with man, and of man's reaction to it. It is the special revelation of God's will and plan of redemption, and of the rule of life for man.*

II Pet. 1:20, 21, John 10:35.

III. Creation.

We believe that the triune God, Father, Son, and Holy Spirit created the universe, the heavens and the earth with all that is therein, and that He continues to have immediate command over it. The visible things were created from that which does not appear. Everything that has life was created after its kind.

Gen. 1:1-27, John 1:3. Ps. 33:6.

As an intelligent and moral being God desired fellowship of such beings, and therefore created man in His own image and to His glory, using the dust of the ground to form his body, and His own breath of life to endow him with a soul. We believe that this crown of creation was physically, mentally, and spiritually perfect, having a free will

*It is different from all other books, being in a class by itself. All other books, insofar as they might come in conflict with the Scriptures, are to be tested by this standard of truth, which cannot be broken. The fulfillment of many prophecies bears witness to the trust-worthiness of the Scriptures, as does also the best scholarship. We believe that the prophecies that are yet unfulfilled, will be fulfilled when their time comes.

Luke 24:44-47, II Tim. 3:16, Matth. 5:17-19, John 10:35, Hab. 2:3.

and a pure spirit from the beginning, able to acquire dominion over the earth and to glorify his Creator in all his doings. We also believe as the Scriptures indicate and science after many years of searching has failed to disprove that man was not evolved from a lower animal.**

Gen. 1:26, 27; Gen. 2:7; 5:1, Hebr. 11:3, Prov. 8:31, I Cor. 15:39.

IV. Fall and Degeneration of Man.

We believe that our first parents Adam and Eve did not remain in their original state of innocence and happiness, in which they enjoyed intimate communion with God. Through the subtlety of Satan man was induced to doubt and disobey God, and to believe the tempter, and to eat of the forbidden fruit from the tree of knowledge, which was set before them to test their faith and free will obedience.†

Gen. 2:17, Gen. 3:1-6, II Cor. 11:3, John 8:44, Gen. 3:6, 16-19.

**In His wisdom and power God rules the universe, making all things serve together for good to them that love Him. Not even a sparrow, or a hair falls to the ground without His will. But we must distinguish between what He wills in an absolute sense, and what He permits and overrules according to circumstances and the nature of things, giving sufficient room for man's free will to safeguard his personality as a moral being, and for God's foreknowledge.

Rom. 8:28, Matth. 10:29, Matth. 23:27, Job 1:12, Acts 15:18.

†The consequences of this transgression are: Loss of peace and happiness, estrangement from God, mental and

We believe that the whole perspective of man and all creation, of history in nations and nature, of ethical and physical evils is absolutely connected with this fall, and that Satan is the author of all of degeneration.

John 8:44, Rom. 8:19-23.

V. Man's Redemption and Regeneration.

1. THE MEDIATOR—We believe that the work of regeneration or redemption was and is wrought in the person, words, and work of Jesus Christ, the only begotten Son of God, the only mediator between God and man.

I John 4:9, I Tim. 2:5, 6, John 3:16, I John 4:9, 10.

2. THE SPRING—We believe the source of the cure for sin in man and creation is found in God's Rom. 5-8, I Tim. 2:3, 4, Gal. 1:3, 4.

3. THE PREPARATION—We believe that God first revealed His plan of redemption to Adam and Eve as He pronounced the doom upon Satan love and God's will and God's holiness and justice. through the seed of the woman, and promised to

physical suffering, corruption of the whole nature, which is continually inclined toward evil, and a degeneration coursing into death as the wages of sin. This death passed upon Adam and all his posterity as a separation from God spiritually, resulting in a separation of the spirit from the body, and eternal separation of man from God, unless man is reconciled to God through Christ.

Gen. 3:10; 6:5, Rom. 3:10, 19, Gen. 2:17; 5:12, Rom. 8:21-23; 6:23, Ps. 59:2, Rev. 21:8.

Abraham that in his seed should all the families of the earth be blessed. He gave the law to Israel to teach man the knowledge of sin, and train him in righteousness until Christ should come. Through the types, symbols, ceremonies and prophecies in the Old Testament He kept this hope of redemption alive.

Rom. 1:17, 18, Rom. 3:23-26, Gen. 3:15, Gen. 12:3, Ex. 20:3-17,
Rom. 3:20, Gal. 3:24, Gal. 4:4.

4. THE MANIFESTATION—We believe that for our redemption from sin and death, God in the fullness of time gave His Son Jesus Christ, who was made flesh, and assumed the form of a servant, that through death He might destroy him who had the power of death. Because man had transgressed God's law and was under sentence of death, Christ was put under the law to free us from it by fulfilling its requirements, and becoming our substitute. Having lost our righteousness by the Fall, He was made sin for us that we might be made the righteousness of God by Him. Eternal life having been forfeited, Christ made the restoration of it possible by tasting death on the accursed tree, thus ransoming us by His precious blood. The penitent believer's standing before God as a just soul being thus restored, Christ rose again, thereby sealing our justification. He ascended to the right hand of the Father as our merciful and faithful High Priest to atone for our sins, and as our advocate to intercede for us, and remove our sins from us as far as the East is

from the West. We also believe, according to the Scripture, in a future consummation or completion of this work of redemption or regeneration, through our Savior Jesus Christ.

John 1:14, Phil. 2:7, Hebr. 2:14-16, Gen. 2:17, Gal. 4:4, 5, Hebr. 9:15, Isa. 53:4-6, Gal. 3:13, II Cor. 5:21, I Pet. 1:18-19, Hebr. 2:9, Rom. 4:25, Hebr. 2:9, Rom. 4:25, Heb. 10:12, I John 2:2, Ps. 103:12, Acts 3:20, 21, Rom. 8:17-23, I Cor. 5:24-26; 54-57, Rev. 21:1-4.

5. CONDITIONS—We believe that Christ's redemptive work is applied to the sinner by the Holy Spirit through: grace, faith, repentance, conversion, regeneration, justification, and sanctification.*

Eph. 2:4-9.

*a. GRACE—Grace is the merciful attitude of God toward the sinner who has no claims to make and no promise to plead, and who is entirely unable to earn his salvation by works, but must receive it as the gift of God. This grace is extended toward all without respect of person, but subject to our choice and will.

Rom. 6:23, II Pet. 3:9, John 1:12.

b. FAITH—It is the faith in the Lord Jesus Christ, by which we accept Him as our personal Savior, and receive the right and power to become the children of God, and obtain peace and joy, and are fruitful in good works, and live a victorious life.

Rom. 5:1, I Pet. 1:8, Gal. 5:22, I John 5:4.

c. REPENTANCE—This is a godly sorrow for sin and offences of which we have been convicted by God's Word, His goodness, or His chastening rod, so that we are willing to confess them and forsake them, and do God's will. This secures pardon and forgiveness because our sins have been atoned for, and the indwelling of the Holy Spirit becomes possible.

II Cor. 7:10, I John 1:9, Ps. 32:1, 5, Isa. 43:25, Acts 2:38.

d. CONVERSION—This is a change of mind and

VI. The Church (Greek "ekklesia"—called out).

We believe that the church is the body of believers in the Lord Jesus Christ, called saints, that

attitude toward God, and causes the soul to turn from sin unto Christ. When a soul turns to God with an honest purpose, then the Holy Spirit does His part in:

Rom. 12:2, Ps. 51:13.

e. REGENERATION—This is by the Word of God the new birth, the imparting of the divine nature, a new creature in Christ, receiving eternal life by faith, and the restoration of the image of God. The evidences of this new life are: supreme love to God, love for the brethren and love for our enemies. This constrains us to be obedient to Christ, whereby we know that we know Him, and that His Spirit is in us, and we produce the fruits of the Spirit.

I Pet. 1:23, John 3:3-7, II Pet. 1:3, 4, II Cor. 5:17, Eph. 4:24, I John 3:14, Gal. 5:22.

f. JUSTIFICATION—We believe and confess that man has no righteousness of his own, but only the righteousness of Christ which, of his free grace, without any merits on man's part, is imputed to man's account by faith, and imparted to the penitent sinner through the Holy Ghost in regeneration, and changes his position before God from guilt and condemnation to acquittal and acceptance when God sees the penitent believer in Christ.

Matt. 5:44-47, John 14:15, I John 2:3, I John 3:24, Gal. 5:22, Rom. 3:10, Rom. 4:5, 6, Rom. 5:17-21, Gal. 2:16, Tit. 3:5, Rom. 8:1.

g. SANCTIFICATION—We believe that we can only then have fellowship with a holy God when we are holy in character, freed from the dominion of sin and perfect in Christ, pursuing a life of holiness. This condition is wrought by God through the Holy Spirit, and the daily cleansing by the Word, and only completed at the coming of the Lord.

II Cor. 5:15, I Pet. 1:15, 16, I Thess. 4:3, Col. 1:28, Heb. 12:14, I Thess. 5: 23, I Pet. 1:2, Eph. 5:26.

have been called out of the world by a living faith in a crucified, risen, ascended, and returning Christ, who have been partakers of His divine nature, are indwelled by the Holy Spirit, and in living union with Him and with each other. Christ is the head of the church which is the new man in Christ, having been baptized on Pentecost by the Holy Spirit into one body in Christ, including believers of both, Jews and Gentiles.

I Cor. 1:2, John 17:16, John 5:24, Gal. 6:14, I Cor. 15:20, Luke 24:51, Acts 1:11, John 14:17, John 15:4, 7, I John 1:7, Eph. 5:23, Eph. 1:22, Acts 1:5, I Cor. 12:13, Eph. 3:6.

MEMBERSHIP—Only such can be members of the church who have been baptized upon their confession of repentance and faith in the name of the Father, the Son, and the Holy Spirit.*

Acts 2:38, II Cor. 5:17, Rom. 10:9, 10, Acts 2:38-41.

FIGURES of the Church—1. As Christ's body. The Bible teaches that the true church is the body of Christ, and, therefore, a living organism, and vitally related to Christ as the head, and having the same life, consequently, the members are vitally related to each other. 2. Branches on the vine which

***CHARACTER**—We believe that according to the Scripture, the character of the church should be holy, not conformed to the world and the spirit of the age, but bound together by the bond of love, therefore, in fellowship with each other, and united in faith and spirit, entirely consecrated to her calling, and possessed of a spirit of absolute equality among her members.

Eph. 5:26, 27, Rom. 12:2, John 13:34, 35, Acts 2:44, Eph. 4:3-6, 13, Rom. 12:1, Col. 3:11.

is Christ. 3. The Bride of Christ. 4. God's dwelling place. The habitation of God through the Spirit.

Col. 1:18, Rom. 12:4, 5, I Cor. 12:12-27, II Cor. 11:2.
John 15:1, Eph. 5:31, 32, Eph. 2:19-22.

PURPOSE—The mission of the church is to witness for Christ, and bring the Gospel to all mankind, and be a spiritual power in the world. It is her duty to complete herself, and show forth the riches of God's grace. This is effected through the ministry of the Word and the fostering of the Christian life.

Acts 1:8, Matt. 28:19, 20, Eph. 4:11-16, Eph. 2:7, Eph. 5:18, 19, Heb. 10:25.

THE MINISTRY.—To accomplish this purpose with the church, God has appointed the office of the ministry in its diversified duties and departments. It is enjoined upon the church to look for men with proper qualifications. These qualifications and their duties, as well as the duties of the church toward them, are outlined in the Scripture passages connected herewith.

Acts 20:28, Eph. 4:11, Tit. 1:5, I Tim. 3:2-7, Tit. 1:5-9, I Pet. 5:1-3, Heb. 13:17.

VII. The Ordinances:

BAPTISM—Christ has commanded that all who believe in Him and His shed blood and have become children of God, should be baptized in the name of the Father, and the Son, and the Holy Spirit; not as in itself a means of salvation, but as the outward sign of their covenant with God, and their

baptism by the Holy Spirit, by which they were incorporated into the body of Christ (the church).

Matt. 28:19, 20, I Pet. 3:21, I Cor. 12:13.

The conditions for baptism are: previous instruction, faith, repentance and a new life. These conditions make it impossible for infants to be fit subjects for baptism, since in every New Testament record of baptismal services, faith was present, and required. But we believe in the consecration of children.

Matt. 28:19, 20, Mark 16:16, Acts 8:36, 37, Acts 2:38, Acts 8:12, 13, Acts 8:36-39, Acts 16:14, 15, Acts 16:31, 32, I Sam. 1:24-28.

COMMUNION (THE LORD'S SUPPER)—

In the night in which Christ was betrayed He instituted the Holy Communion with bread and wine. The former, the emblem of His broken body, the latter the emblem of His shed blood, and He commanded that this ordinance should be observed.

Matt. 26:26-28, I Cor. 10:16, Acts 2:46, I Cor. 11:24-26.

The purpose of communion as taught in the Word of God, is a memorial of Christ's suffering and death till He comes, and a token of communion with Christ, and with each other, in unity of faith and spirit. It is to be partaken of with gratitude, and faith, and after a thorough self-examination.

John 6:29, Heb. 11:6, I Cor. 11:28, Luke 22:19, 20.

VIII. The Family

The family is the first institution ordained of God in the garden of Eden, and confirmed by

Christ, and must be regarded and honored as the holiest temporal relation between two persons on earth, because it is typical of the believer's relation to Christ. This union must, therefore, properly originate with God who really joins them together, for marriages are to be "in the Lord". We believe, therefore, that only such that are free from all others, and not too close in blood relationship, and fundamentally of the same faith, should be united in the holy bonds of matrimony. Such a union is to be for life, and divorces are unscriptural.

Gen. 2:18-24, Matt. 19:4-6, Eph. 5:22-32, Matt. 19:6, Matt. 5:32, Matt. 19:8, 9, I Cor. 7:10, 11.

If children are born into the family it is the duty of parents to bring them up in the nurture and admonition of the Lord, and the children are to obey their parents in the Lord.

Eph. 6:1-4.

IX. The Relation of the Church and the Individual to the Government

We believe that the office of the worldly government is a necessity and ordained of God. But Church and State, the one a heavenly and the other an earthly institution, are to be organically separate from each other. They are not built on the same foundation, and their principles are often in direct conflict with each other, and Christ's followers are warned against bearing rule according to the manner of the world. It appears, therefore, that the be-

believer's relation to the government should be guided by strict adherence to the plain teachings of the Scriptures wherever there is a conflict of duties. The Bible teaches that it is the duty of those enjoying the blessings of, and protection by the government, to pay their tribute, honor and obey those to whom it belongs, in so far as it does no violence to their conscience, and to pray for those in authority.

Rom. 13:1, Matt. 16:16-18, Matt. 5:43-48, Rom. 12:17-21, Rom. 13:1-6, Mark 10:42-43, Acts 5:29, Matt. 5:33-37, James 5:12, Matt. 22:21, Rom. 13:6, Rom. 13:6, 7, I Pet. 2:13-15, Acts 5:29, I Tim. 2:1, 2.

X. Swearing of Oaths

The Oath, though devoutly performed by the patriarchs, even spoken by God Himself, according to the Scriptures and history, seems not to have been in the original divine plan, but adopted by, and deeply rooted into the heart of man because of man's inclination to misrepresent a matter and deviate from the truth, and only permitted by God like the divorce, because of the hardness of their heart.

Gen. 24:2-9, Heb. 6:13-17.

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We, therefore, believe that a Christian should abstain from any and all forms of oath as well as profanity and idle words, and a false affirmation which is justly regarded as perjury. The oath establishes a low standard of truthfulness, and is an insult to a Christian who is supposed to speak the

truth: always, and who is forbidden to take the name of God in vain.

Matt. 12:36, Ex. 20:7.

Besides, the law does not require the oath of us. Those of us who have an office that ordinarily requires the administration of an oath to others, should serve only as a witness instead, and not as a partaker in swearing.*

XI. Non-Conformity to the World.

The Scripture and experience have taught us that man's nature is prone to conform to the spirit of the age, and God's Word warns believers against

*An oath is a religious act, an appeal to God by holding up the hand, or imploring His wrath upon the defaulter by kissing the Bible or laying the hand upon it, and taking God into partnership without His consent, and without any power on the human side to fulfill its obligation. It was inflicted upon Christ by force so as to compel Him to speak, or in case of silence to judge Him guilty of perjury. Therefore, Christ, in order to correct this violation of, and deviation from God's original purpose, entirely prohibits the use of the oath, and the Apostle James covers all the avenues of the subject by saying: "Swear not at all", which indicates that believers are not permitted to go beyond the "Yea and nay" in their affirmation of the truth. The expressions by Christ in John 14:12; and by Paul in Romans 1:9; II Cor. 1:23; and Gal. 1:20; were required by the Jewish custom of establishing a word in the mouth of two or three witnesses.

Gen. 14:22-23, Jer. 34:18-20, Matt. 5:34-36, Matt. 26:63, Matt. 5:33-37, James 5:12.

loving the world, because they are not of it. It declares that the believer's friendship to the world is at the expense of the friendship of God, and that they shall be a separate people not unequally yoked together with unbelievers, and keep themselves unspotted from the world, and do all to the glory of God.

I John 2:15-17, John 17:16, James 4:4, II Cor. 6:17, James 1:27, I Cor. 10:13.

We, therefore, believe that this principle should control the believer's conduct in regard to amusements, business methods, bodily adornment, his affiliation with organizations which are hindering his spiritual growth, and oath-bound secret organizations, which under the guise of religion are antagonistic to Christ and the best interests of the church.

Ps. 37:4, Eph. 2:2, I Tim. 2:8-10, I Pet. 3:3, 4, Ezek. 8:7-16, Eph. 5:11-14.

XII. Nonresistance.

Since the Word of God teaches that all strife and contention and wars originate in carnal lusts, against which the Spirit strives, because the flesh is contrary to the Spirit, Therefore,

James 4:1, Gal. 5:17.

We believe, according to the teachings of Christ and the Apostles, and the example of our Lord and Master and the first Christians, that believers cannot take part in any carnal strife or warfare, either

domestic, religious, or civil, between individuals, factions or nations, because:

1. Of the believer's nature and relation to Christ.

2. Of what the Bible teaches of the believer's attitude toward his fellowmen.

3. Of what the Bible teaches concerning warfare.**

**1. Of the believer's nature and relation to Christ, he is a new creature in Christ Jesus, a partaker of the divine nature, and has the mind of Christ, and the Spirit of Christ, and through the Holy Ghost he produces the fruit of the Spirit. Therefore, as a follower of Christ he shall suffer patiently, even praying for his tormenters.

II Cor. 5:17, II Pet. 1:4, Phil. 2:5, Rom. 8:9, Gal. 5:22, I Pet. 2:21-23, Luke 23:34.

2. Of what the Bible teaches of the believer's attitude toward his fellowmen. The followers of Christ shall not resist the evil done to them. The spirit of retaliation was very emphatically rebuked by the Lord. The believer is admonished to have peace with all men, to love his enemies and pray for them. Hatred, the necessary element in war and strife is condemned, and he is to overcome evil with good.

Matt. 5:39, Luke 9:54-56, Rom. 12:18, Matt. 5:44-48, I John 3:15, Rom. 12:20-21.

3. Of what the Bible teaches concerning warfare. Christ orders Peter to sheath the sword or perish by it. The disciples of Christ must not fight with carnal weapons, because his kingdom is not of this world. The weapons of the believer's warfare are spiritual, and vengeance belongeth to God only. David is rebuked and not permitted to build the house of God because he shed much blood.

Matt. 26:52, John 18:36, II Cor. 10:4, Rom. 12:19, Ex. 20:13, I Chron. 22:8

4. Believers must be true to their God when conflicting demands are made upon them.

We believe that a Christian's duty is to be subject to the higher powers, but when demands are made contrary to our convictions from the Word of God, e. g. military service, we are governed by the word of the apostles: "We ought to obey God rather than man."

Rom. 13:1-2, Acts 5:29.

XIII. Death, Resurrection and Judgment

DEATH—We believe that as descendants of the first Adam, our bodies are of the earth, earthy, composed of flesh and blood which cannot inherit the kingdom of Heaven, and through the fall of the first Adam, was polluted by sin, the wages of which is death. And death has passed through all, therefore all have to die except those that are His at His coming, who will be changed suddenly to immortality.

Gen. 2:7, I Cor. 15:47, I Cor. 15:50, Rom. 6:23, Rom. 5:12, Heb. 9:27, I Cor. 15:22, 23.

For the believer death is to be absent from the body and present with the Lord. For the ungodly death is to suffer the eternal vengeance of, and separation from God in torment. We believe, therefore, that death is not the annihilation of man but a severing of the right relation.

I Cor. 15:51, 52, II Cor. 5:8, Luke 23:43, Luke 16:23-26.

RESURRECTION—We believe that the Lord Jesus Christ really died on the Cross, and that He was buried, and on the third day He was bodily raised from the dead according to the Scriptures.*

I Cor. 15:3, 4.

The Bible teaches that there are two resurrections, the first and the last. The first resurrection, or the resurrection of the righteous, will take place at the coming of the Lord. The time of the second resurrection, including the resurrection of the unrighteous, will take place at the end.

I Cor. 15:23, Rev. 20:5, 6, I Cor. 15:23, I Thess. 4:16, I Cor. 15:23-26.

JUDGMENT—We believe that the righteousness of God and the sinfulness of man make it necessary for a judgment to come. This is definitely declared, and the resurrection of Christ is the guarantee that it will come. And Jesus Christ will be

*Christ's resurrection was: 1. The proof that His work of redemption was fully satisfying and acceptable to God, and, therefore, was for our justification. 2. The ground for our faith and hope. 3. The guarantee of our own resurrection, being the first fruits of them that slept, and, therefore, an assurance of the harvest, and according to His promise, believers will be raised with incorruptible bodies, changed and glorified like His own, in the twinkling of an eye. 4. The assurance of the bodily resurrection from death of all who ever lived.

Rom. 4:25, I Cor. 15:14, 17, I Cor. 15:20, Jno. 6:39, 40, 44, 54, Phil. 3:20, 21, I Cor. 15:52, John 5:28, 29, Acts 24:15.

The resurrection of the body is absolutely necessary for the complete redemption of all things.

Rom. 8:22, 23.

the Judge, and an account must be given of deeds, words, thoughts, and all the secrets of man.**

Ps. 96:13, Matt. 13:40-42, Heb. 9:27, Acts 17:31, Acts 10:42, II Tim. 4:1, Rom. 2:5, 6, Matt. 12:36, 37, I Cor. 4:5, Rom. 2:16.

XIV. Eternal Life.

We believe that the state of the blessed will be one of perfect joy and happiness and glory, far surpassing our present comprehension. And while there will be different degrees of glory, each one will enjoy a full measure of bliss and perfect satisfaction according to his capacity. Prompted by the realization that all this has come to them through the unsearchable riches of Christ's grace and mercy in redemption, the redeemed will find their greatest joy in praising and adoring their Lord in saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and

**In principle, sin and Satan were judged in Christ on the Cross. At the present time sin is judged in the believer by discipline. In the future the saints will be judged for reward or loss, according to their faithfulness or unfaithfulness. The living nations will be judged when Christ shall come in His glory. The dead of the last resurrection shall be judged before the Great White Throne. And there is also a judgment of the fallen angels in which the saints will be associated with Christ. The Bible teaches that the judgment sentence for both the just and the unjust shall be eternal.

Gal. 3:13, I Pet. 2:24, I Cor. 5:5, I Cor. 3:10-15, Luke 19:17-19, Matt. 25:31-46, Rev. 20:11-15, II Pet. 2:4, I Cor. 6:3, John 5:24, Matt. 25:46, Mark 9:45-48.

strength and honor and glory and blessing." And again: "Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever! Amen."

Matt. 25:21, I Cor. 2:9, Luke 19:16-19, I Cor. 3:8, Rev. 5:12, Rev. 7:12.

